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principally concerned with methods whereby these problems may be got at. Probably the most notable achievement of the Bureau in the city is the *Labor Temple*, in lower New York—one of the most difficult city fields in America. The two years' experiment just completed has demonstrated that for such a field the kind of an organization which we set up is most successful."

The Bureau includes among its activities a Correspondence Course in Applied Christianity. Literature describing this course may be obtained by writing to the Bureau at 156 Fifth Avenue, New York City.

One Reason Why Methodist Seminaries Are Crowded

During the year just passed the Methodist Episcopal denomination has raised \$140,000 for the education of young men who are studying for the gospel ministry. As a result of this amount, loans can be made to 2,100 worthy men, divided as follows: New England 197; Middle States 507; Western States 1,060; Southern States 283, and foreign countries 61.

As a proof of the wide-awake and efficient clergy and laymen of the Methodist church, about 65,000 new members have been added to the church in the United

States. This gives a grand total of 3,607,898. The increase for 1912 was nearly double that of 1911.

Educating Laymen

Bishop Greer of New York has, together with the clergy of his diocese and a number of laymen, organized a new church extension society. The idea of the society is to educate the layman in such a manner that he will realize parish responsibilities. Briefly, the aim is to make each church, especially in the Bronx (New York City), a social and community center. It seems as if in the majority of great American cities almost the only churches able to stand in the midst of so-called "downtown district" with its great foreign population have been either Catholic or Episcopal. It is Bishop Greer's idea to make the church firmer, the work more effective, and the layman more alive to the need.

Liberalizing Cambridge Degrees

An effort is on foot to make the degrees B.D. and D.D. from Cambridge University, England, open to all creeds. A recent petition with this purpose in view was presented to the university authorities by five professors of the theological faculty.

RELIGIOUS EDUCATION

Utilizing the Local Library for Religious Education

An investigation of the sections devoted to religious books, if such there were, in important libraries in different sections of the country, east and west, has betrayed an astonishing number of collections of shabby books, worn out externally and equally out of date in contents. In many cases the whole collection was the gift of the family of some minister who has long since passed away. Occasionally the shelves devoted to education have contained a few of the modern books on religious education. Of

the many volumes of stories, poetry, and all those numerous books from modern writers dealing with biblical literature and the social aspects of biblical history, there is not a trace. Supposing that the present agitation on the question of religious and moral education in the public schools or apart from them should suddenly assume a militant aspect, the public library, upon which the public-school teacher depends so largely for material, would offer no adequate means of preparation for the presentation of religious teaching.

Librarians who have been questioned

concerning the defects of their libraries in this respect have one and all lamented the difficulty, and have frequently made the statement that they would be glad to add religious books to the shelves, but did not know what to add. They further claim that there is no authority on the best books in this field. If they ask the ministers, they will be influenced by their religious denomination, and there are many Hebrews and Catholics in any community. This answer rests upon the outworn theory that the differences between religious denominations, whether they be Protestant, Catholic, or Jewish, are greater than the elements which they have in common. Great bodies, such as the Federal Council of the Churches of Christ in America, are teaching us daily to emphasize the universal elements of religion. While this tendency has but recently become expressed as a definite principle, it has been affecting the production of literature for many years, and those who are familiar with this field no longer expect to find a history of the Hebrews impregnated with some distinctively denominational tenet, or a life of Paul which cannot be used with equal efficiency in churches of all denominations.

A large literature has come into existence, which should be well represented in every library of importance; a literature including books both scholarly and popular, books which no longer forbid by their ugly bindings and small type but are models of typography, binding, and frequently of illustration as well. Moreover, there are sources from which the librarian may secure standard lists upon the impartiality and accuracy of which he may rely. In the *Biblical World*, in addition to its book reviews, specially selected lists of books particularly interesting to ministers and teachers are published in connection with the reading courses current each year. These lists are selected by the best authorities, and the lists comprehensively present

the subjects which they treat. A list on so important a historical subject as the expansion of Christianity in the twentieth century appears in this very number. The American Institute of Sacred Literature, under whose auspices these courses are published in the *Biblical World*, is another efficient source of information on religious books, open to any librarian. The Religious Education Association, with headquarters in Chicago, is also ready to furnish lists. For the children of the community, there have been published within the last five years numerous delightful books of biblical stories.

It would appear that, for the present at least, the public library may render the largest service of any organization in the community outside of the church in the religious education of its constituency, and at the same time need have no apprehension concerning the inculcation of narrow bigotry or the propagation of truths which are not unusual in their application. The minister and the Sunday-school teacher are, as a matter of fact, among the most influential of the residents of a given community. Why should not the public library assist such persons in the performance of their work by giving them adequate material for study? More than this, the public library is supposed to furnish to all persons in the community a well-rounded and approximately complete presentation of modern conditions in science, history, art, and literature, and why not religion?

This item is not meant to be an arraignment of librarians, but an assurance of the existence of adequate literature, and a suggestion of sources where information concerning it can be obtained.

The Educational Value of Religious Art

Much is being said at present in the public press about the Sunday attendance at art galleries. In New York and Chicago, it is

stated that the Sunday attendance amounts to one-third, and in some smaller cities to two-thirds, of the total attendance. Most of these institutions are open only on Sunday afternoon, Sunday morning being tacitly recognized as the time for church attendance. There are those who go so far as to believe that that which is beautiful in conception, color, or form is calculated to make men and women better. We are not ready to dispute that fact at this time, but we do believe that much could be done to make more effective in the inspiration of definite religious thought and ideal this Sunday afternoon ministry of art to the public.

Many of us recall the peculiar atmosphere which pervaded the galleries where the Tissot pictures were exhibited in this country, many years ago. The marked reverence of the crowd, the deep reveries of individuals before certain pictures, the subdued conversation, all showed how strong was the religious emotion evoked by the pictures. Modern art does not, it is true, lay emphasis upon biblical history, or the famous characters of the Old and New Testaments. Pictures of the Virgin with the Child are becoming less and less frequent expressions of the feeling of artists of today. On the other hand, modern life is presenting to art magnificent examples of human life molded on the principles of the heroes of our faith, both biblical and post-biblical. The revived interest in biblical literature, which is a feature of present religious awakening, will express itself sooner or later in art, and we shall again have in large numbers, and with more adequate spiritual interpretation, pictures growing out of the great religious history and literature of the past.

In the meantime, pastors and Sunday-school teachers would do well to make a study, not only of the picture galleries in the great cities, but of the numerous prints which may represent these to those who are

remote from them. Within the last decade the use of the penny print, and of the larger yet extremely inexpensive reproductions of great masterpieces has entered into all education. Art has yet to make its strongest appeal in religious education. The material is adequate and easily secured. It is our own fault if we do not make use of it.

The Organization of Denominations for Educational Work

Those who have watched carefully the reports of the annual meetings of great denominations have noted that the matter of religious education is assuming, with great rapidity, a systematic form. We find now in several of the denominations a general officer who bears the title of "educational secretary." Other denominations have not yet adopted this title, but have really established the office, and designate it by some old title in order that they shall not seem to have created a new office.

The Protestant Episcopal church is perhaps the most recent church to establish an educational secretary. Mr. Robert H. Gardner, of Maine, who has already served the church most efficiently in connection with his relation as secretary of the St. Andrew's Brotherhood, has just entered upon his work as educational secretary of the church. This denomination has been one of those leading in its enthusiasm for better methods and more attractive material in religious education. It was the first to put out a series of graded lessons for its own people, and the number of Episcopalian churches using other graded lesson series is large.

A group of small pamphlets entitled, *A Message to the Home*, from the Episcopalian press, represents another phase of educational activity which strikes at the root of things. The subjects treated in brief but effective form are: "Responsibility for Your Children's Character"; "Your Per-

sonal Relationship to Your Children"; "The Personal Study of Your Children"; "The Negative and Positive Influences of the Home"; "The Dangers of the Adolescent Period." These pamphlets are sold by the thousand to rectors for distribution to the homes represented in their parishes. They suggest a kind of pastoral care which is greatly needed in churches of all denominations.

In this connection we may mention the work of the Congregationalists in the appointment of secretaries under their Missionary and Extension Department of the Sunday School and Publishing Society with special reference to their educational ability. Some comparatively recent appointments are the Rev. Milton S. Littlefield, well known as an exponent of handwork in the Sunday school, as superintendent of the New York district; Rev. Arthur W. Bailey for northern New England; Rev. Charles L. Fisk for Ohio; Rev. R. W. Gammon for the Chicago district; and Rev. Miles B. Fisher for the Pacific Coast. Rev. J. P. O'Brien, who has long been representing his denomination, is now placed over the entire Southwest. Others have been appointed for oversight in more limited fields such as Utah, Oklahoma, Colorado, North Dakota, and Washington. These educational representatives are urged to assist in the organization and conducting of institutes where child-study, the principles of education, the use of the Bible in teaching, Sunday-school organization, and like topics are adequately presented. These institutes vary in length from one day to six weeks or more. An important feature of the work of the secretaries is to get into touch with colleges and universities within their territory, and to stimulate, so far as possible, the offering of systematic courses in these institutions which will prepare the students in attendance upon them for future work as Sunday-school teachers.

Another denomination has recently fallen

into line by the appointment of Professor Edwin D. Starbuck, well known as the author of important works on the psychology of religion, to revise its publications from the educational point of view. One of the interesting church documents of 1912 was the report of the Commission of Religious Education of the Northern Baptist Convention, a commission of which Professor Ira M. Price of the University of Chicago was chairman. The report covers twenty-four pages, and embraces sections on courses for Bible-study, for study of missions, social service, the home church, teacher training in seminaries and colleges as well as in Sunday schools. It is the most comprehensive document of its kind which has yet been issued by any denomination.

The History of Religion in German Universities

A remarkable advance is making in Germany in the department of the history of religion. It is a peculiar fact that Germany had neglected this branch of study, and it was not until two years ago that there was a chair of the history of religion in any German institution. Mr. Louis H. Jordan writes of this situation in the *Expository Times* for December. When Professor Otto Pfeiderer died, it was decided to make his chair distinctly a chair of the history of religion. But there was no German scholar who was regarded as suitable to appoint to the position. After a careful search Dr. Lehmann of Copenhagen was invited to the position. He accepted and entered upon his duties, the first professor distinctly appointed to this department of study in Germany.

Now the government of Saxony has decided to found a chair of the history of religion in the University of Leipzig. Last October the chair was formally inaugurated. The experience of the University of Berlin was repeated at the University of Leipzig, for neither was this institution able to find a

German scholar to occupy the new chair. Once more Germany had to summon a teacher from another country. Professor Nathan Söderblom, of Upsala, accepted the chair, but with the understanding that he would be permitted after a very limited number of years to return to his position at the University of Upsala from which he has leave of absence for this particular service. It is expected that at Berlin and at Leipzig German scholars will now be fully equipped for professorships in the history of religion. It is to be noted that the study of the history of religion in German universities is being placed in charge of the theological faculties. This is a wise procedure, although in other countries, as Italy, the arrangement is different. In Germany, however, the historical method of inquiry has come to be more generally respected, and today is forcefully applied even in the departments of theology. Further, the new German professorships mean for the study of the history of religion a speedy and permanent advance. No greater boon could possibly have been conferred upon the promoters of this important branch of inquiry in every quarter of Christendom.

New Endowments for Religious Teaching

A gift of \$100,000 has been made to the Yale Divinity School for the endowment of a chair of missions on the condition that \$200,000 is secured in the near future for the school. This movement is part of the plan to secure \$1,000,000 for the development of the Divinity School into a university of religion.

The New York Bible Teachers Training School recently received \$100,000 on a \$500,000 campaign for endowment.

Introducing the Bible into the Public Schools of Egypt

The government of Egypt, through the Minister of Education, recently ordered 460 Bibles, 400 New Testaments, 20 reference

Bibles, and 20 copies of the Concordance for their schools. This is the first time the Bible has been introduced into the government schools of Egypt.

The Next Convention of the Religious Education Association

To a certain constituency of earnest leaders of religious education in local churches, as well as in the larger fields of college, seminary, Christian Association, and social service, the annual convention of the Religious Education Association is a source of inspiration, and an eagerly sought occasion for fellowship and the exchange of ideas and ideals.

The convention of 1913 will be held in Cleveland, March 10-13. The association numbers some three thousand members, and no list of any organization in the country presents such an array of actual contributors to aggressive movements in the modern church.

It may be remembered that last year at St. Louis there were some hostile elements fostered by a portion of the local press, and by a few churches. The city of Cleveland has, however, taken hold of preparations for the convention with great enthusiasm. Local committees, headed by leading men in education, the pulpit, and business circles, are actively at work spreading enthusiasm and making plans which will probably result in a larger local attendance than at any convention in the previous history of the association.

From the headquarters of the association in Chicago, equally vigorous work is bringing a response which indicates that the attendance from outside the city of Cleveland will also be large. President Harry Pratt Judson of the University of Chicago, who is the president of the association, reports that nearly all the speakers invited for evening programs have accepted. A convention bulletin announcing speakers can be secured by addressing the headquarters, 332 South Michigan Ave., Chicago.